

THE EGYPTIAN AMDUAT

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ACCORDING TO C.G. JUNG AND MARIE-LOUISE VON FRANZ



THE EGYPTIAN AMDUAT

The Book of the Hidden Chamber

translated by David Warburton
revised and edited
by Erik Hornung and Theodor Abt

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FRONTCOVER: Scene from the 11th hour of the Amduat

LAYOUT: Tuğba Ünlü and Theodor Abt

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1. INTRODUCTION

Amduat «What is in the Netherworld» was used in Ancient Egypt as a generic name for descriptions of the netherworld, but in modern Egyptology is reserved for the oldest of these compositions which has the original title of «Treatise of the Hidden Chamber».

We know it since the time of queen Hatshepsut, ca. 1470 B. C, and during the 18th dynasty it forms the exclusive decoration on the walls of the royal burial chamber. In Ramesside time (19th and 20th dynasty), it still belongs to the standard decoration of royal tombs, besides other Books of the Netherworld. The only non-royal person in the New Kingdom who has used an Amduat for his tomb is the vizier (highest official) Useramun who was in office under Hatshepsut and Tuthmosis III.

After the end of the New Kingdom (1070 B. C), the Amduat was copied on papyri and on coffins and became now available for priests and their relatives. It was still prominent in tombs of the Late Period and on royal or non-royal sarcophagi until the Ptolemaic Period. Quotations from it are still found in the Roman Period.

Whereas the Book of the Dead is composed of individual spells with no fixed sequence, the Books of the Netherworld follow a strict pattern. The earlier compositions (Amduat and Book of Gates) are divided into twelve sections which correspond to the twelve hours of the night, text and pictures always forming a unity. Thus for the first time in history, the world beyond death is described here in word and image.

In addition to the long, illustrated version of the Amduat, a short version, without illustrations, is found in the tombs and on papyri. It is a sort of abstract or summary, listing important names and adding further remarks on the usefulness of the book. Only Tuthmosis III, in the upper pillared hall of his tomb, adds 741 deities from the Amduat to this catalogue, enemies excluded. Stars are added to express the desired ascent of the Ba-soul to heaven.

During the 18th dynasty, all texts are written in cursive hieroglyphs which were used for religious texts on papyri. For quick orientation, intro-



Fig. 1: Scene from the catalogue of the 741 deities from the Amduat, 10th hour, Middle Register. (Photo: Th. Abt)

ductions and instructions are written in red, the rest black. Starting with Tutankhamun, the writing changes to normal hieroglyphs which are usually coloured. In our text, we transcribe the cursive forms into normal hieroglyphs and follow, wherever possible, the version of Amenhotep II, but in some places it had to be corrected or completed; the red parts (*rubra*) are mostly identical in the tombs of Tuthmosis III and Amenhotep II, but Tuthmosis, trying to follow the orientation of the hours according to the text, had to rearrange some of the registers (each hour but the first is divided into three horizontal sections, the registers). Normally, in the center of each hour the sun bark is placed, showing the sun god in his ram-headed, nocturnal form (the ram is one of the signs for the *Ba*-soul) passing through the Netherworld.

A complete edition of all versions of the New Kingdom has been given in «Texte zum Amduat» by Erik Hornung (see bibliography). The numbers in brackets refer to this edition, and the continuous numbering of the deities (without brackets) is now generally used, going back to the German edition (with translation and commentary) of 1963.

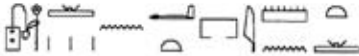
A subsequent volume with the same layout will bring a detailed psychological commentary by Theodor Abt. The commentary is based on lectures given at the Research and Training Centre for Depth Psychology in 1998 and 2000.

It is the merit of Maude Ann Taylor in Los Angeles to have given the seed money for this translation. The first draft was the work of David Warburton. The revision of his draft was done by Erik Hornung and Theodor Abt in the context of the «Quest for Immortality» exhibition, which has been touring the United States since 2001. The exhibition had the facsimile of the tomb of Tuthmosis III as its centre. We want to thank Dr Teit Ritzau, United Exhibits, Copenhagen and Adam Lowe, Factum Arte, Madrid, for allowing us to use the photographs of this facsimile, Prof. Dr John Darnell, Yale University, for discussing problems of the translation with us, Dr Florence Barberio, Paris, for different suggestions, lic. phil. Alice Heyne for typing up carefully the hieroglyphs and making suggestions for improving the translation, Sabine Mayer-Patzel, Dr Peter Starr, Ufuk Şahin and Tuğba Ünlü for their great efforts to make the difficult layout come into reality, and finally Mehmet Bora Akgül and his crew for the good outcome.

2.THE COLLATED AMDUAT IN HIEROGLYPHS,TRANSCRIPTION, AND ENGLISH TRANSLATION

THE TITLE

The book opens with a long title which stresses the importance of knowledge about the Beyond:



(100) *zš nj ʿt jmnt*
Treatise of the hidden region,



h^cw b3w ntrw
the positions of the *Ba*-souls, the gods.



šwwt šhw jrw
the shadows, the *Akh*-spirits and what is done.



ḥst wp (102) jmnt

The beginning is the horn of the West,



sb3 nj 3ḥt jmnt

the gate of the western horizon,



phwy kkw-zm3w

the end is Unified Darkness,



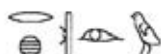
sb3 nj 3ḥt jmnt

the gate of the western horizon,



rḥ b3w dwstyw

To know the *Ba*-souls of the Netherworld,



rḥ jrw

to know what is done,



(104) *rḥ s3ḥw.sn n rʿw*

to know their transfigurations for Re,



rḥ b3w št3w

to know the secret *Ba*-souls,



rh jmyt wnwv ntrw.sn

to know what is in the hours and their gods,



(106) *rh dwjw.f n.sn*

to know what he calls to them.



rh sbzw

to know the gates



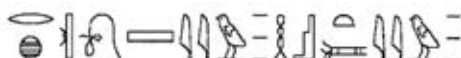
w3wt 'ppt ntr '3 hr.sn

and the ways upon which the great god passes,



rh šmwt wnwt ntrw.sn

to know the courses of the hours and their gods,



rh w3šyw htm yw

to know the flourishing and the annihilated

FIRST HOUR



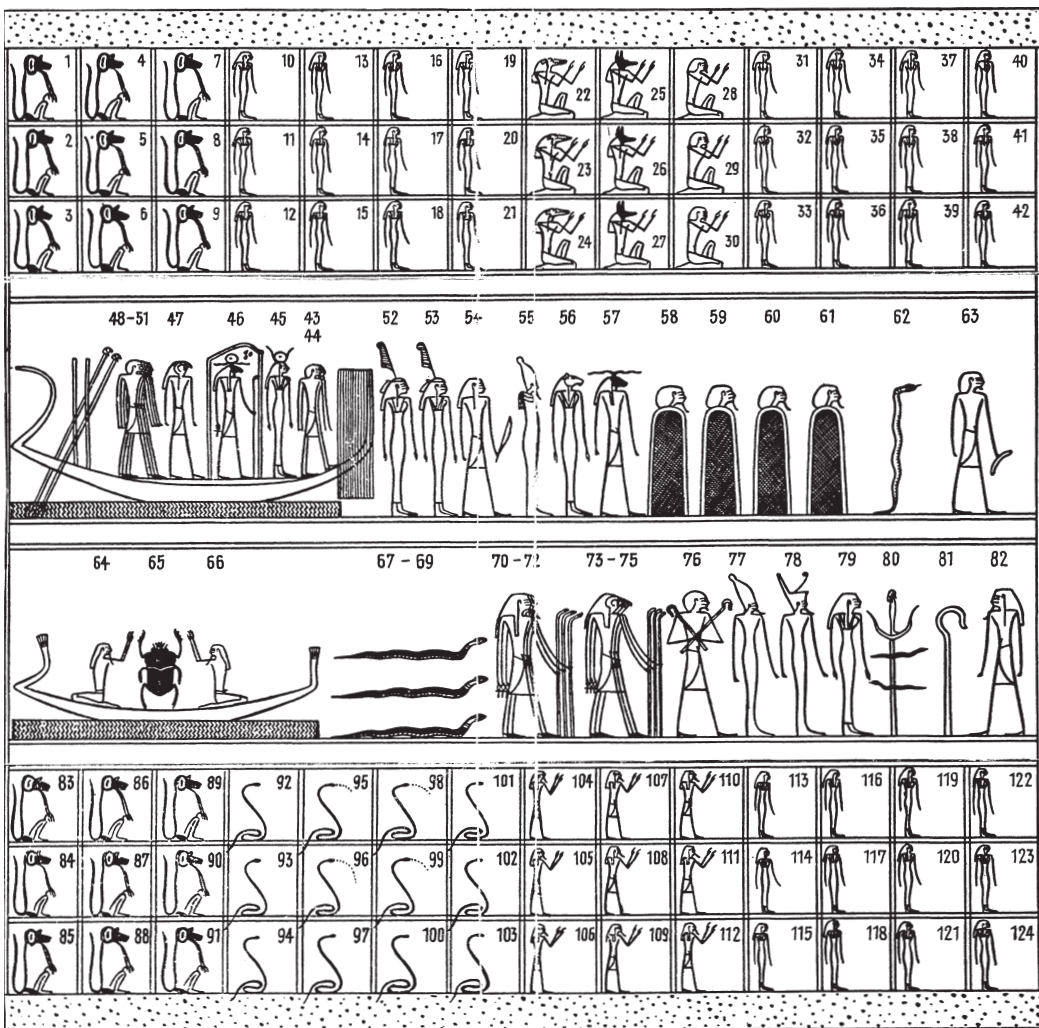
Fig. 2: Sunset behind the river Nile in Luxor, Egypt. (Photo: Th. Abt)

FIRST
AS SEEN IN THE TOMB OF TUTHMOSIS III



Hour

SCHEMA OF THE HOUR

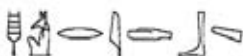


INTRODUCTION



(110) *‘q ntr pn m rryt jmnt nt zht*

This god enters through the western gateway of the horizon.



‘h sth r jdb

Seth stands at the river-bank.



jtrw 120 (112) hr jwt rryt tn

120 miles is the journey through this gateway



n sprt wjz dwztyw

before the bark reaches those of the Netherworld.



‘pp.f mw m-ht r wrns.

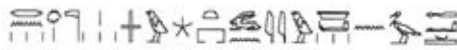
He passes the water after it to Wernes.

The first hour consists mainly of lists enumerating various important and typical beings of the Netherworld.

UPPER REGISTER



Nine baboons acclaiming the Sungod (1.-9.).



(114) *rnw nw ntrw wnyw n b3 ʿ3*

Names of the gods opening for the great *Ba*-souls



1. *bnty*
Baboon



4. *jb t3*
Heart of the earth



7. *wn(w) t3*
Opener of the earth



(115) 2. *jfw*
Acclaiming monkey



5. *jbjb t3*
Favorite of the earth



8. *wb3 t3*
He who gives access to the earth



3. *dhdh*
Slack-bellied monkey



(116) 6. *hknw*
Worshipper



9. *m3n rʿw*
Whom Re beholds



Following are twelve standing goddesses without attributes (10.-21.).



rnw nw (117) ntrwt znzywt jmy-t3

Names of the goddesses who praise the one in the earth:



10. *ḥtyt*

She of the throat

(118) 13. *ḥknt m b3.s*

She who praises
through her *Ba*-soul

(119) 16. *jmnt*

wrt
Great hidden one

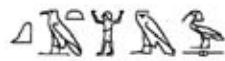
19. *q3t-ε*

The one with
the uplifted arm



11. *ḥwnt*

Maiden



14. *q3yt m 3ḥ.s*

She who is elevated
through her *Akh*-spirit



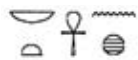
17. *šfw*

The honored one



20. *nbt mkwt*

Mistress of
protection



12. *nbt ʿnh*

Mistress of life



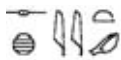
15. *shmt m ḥftyw.s*

She who overpowers
her foes



18. *rnṯt*

She of the fetters



(120) 21. *shyt*

The deaf one



Nine squatting gods follow, all with upraised arms to adore the Sungod: The first three (22.-24.) have crocodile's head. The following three (25.-27.) have jackal heads, whereas the last three (28.-30.) have human heads.



rnw nw ntrw dwzyw r'w

Names of the gods worshipping Re:



22. *qzj dwzt*

Who traverses
the Netherworld



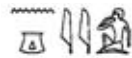
25. *nb t3 dsr*

Lord of the
Sacred Land



(122) 28. *hq-*

Whose arm is shining



(121) 23. *ngy*

Who screams



26. *wpw t3wy*

Who keeps apart
the two lands



29. *m3-*

Whose arm is seen



24. *shm hr*

Powerful of face



27. *wpw shnty*

Who keeps apart
the two powers



30. *hsy-*

Whose arm
is praising



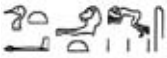
The Upper Register ends with the twelve hours of the night, personified as goddesses without attributes (31.-42).

Above the twelve goddesses of the hours:



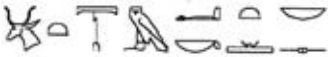
rnw nw ntrwt (123) sšmywt ntr ʿ3

Names of the goddesses who guide the great god:



31. *wšmt ḥ3wt ḥftyw.s*

She who smashes the brows of her foes



32. *šs3t mkt nb.s*

The wise one who protects her master



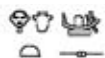
33. *dnt b3w*

She who cuts *Ba*-souls



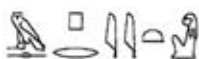
(124) 34. *wrt jmyt dw3t*

The great one in the Netherworld



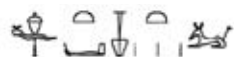
35. *hryt jb wjz.s*

She who is in the midst of her bark



36. *mspryt*

She who arrives



37. *hsft zmzwt sth*

She who repels the gangs of Seth



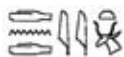
(125) 38. *wšzyt*

She of the midnight



39. *mkt jrt.s*

Protectress of her eye



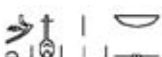
40. *dndyt*

She who rages



41. *sbzyt*

The starry one



(126) 42. *mzst nfrw nb.s*

She who beholds the perfection of her Lord